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—ON—

Mental Hygiene

By JOHN STOLZ, M D.,

Author of "Cause and Cure of Crime," "Treatise on the Senses," "Romance of the Mind," "Mental Training," etc.

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MENTAL HYGIENE.

LECTURE BY JOHN STOLZ, M. D.

Hygiene Defined.—What is Mind?—The Function of the Brain.—Does the Brain Think?—Does the Mind Grow?—Is Mind a Matter?—The Controlling Principle, Mind or Body?—Mind a Force.—Conditions.—Effects of Food.—Mental Food.—Effects of Mental Culture.—Source of Mental Action.—Memory.—The Primary Cell.—The Supreme Mental Department, How it May be Reached.—Mental Function.—Method.—Object in Life.—The Faculties of the Mind.—Selection and Meditation, etc.

LADIES AND GENTLEMEN:—We are assembled here to-night to consider a subject which pertains to man's higher nature, and as the title of this discourse signifies, involves both the mental and physical relationship of life. Though the subject is something of a metaphysical character, still so far as it relates to our physical well-being, we hope to be able to bring forward at least a few fundamental principles in the study of Mental Hygiene, that will reward us all for being here on this occasion.

Hygiene Defined! By the word Hygiene, we mean the art of preserving health. By Mental Hygiene we mean the art of mental culture, and the means by which the mind may be made strong and healthy as well as proficient. We may be still better understood in the sense that mental Hygiene means the use of the mind within physiological limits. This, then,

is a very important subject to all people, as it deals with their dearest enjoyments of life.

What is the Mind? The mind is to a large extent a mystery. For ages the most profound thinkers of the world have attempted its solution. The problem is still before us, and we may consider ourselves as searching for the truth. Perhaps the most comprehensive as well as the most brief explanation that can be given, is, that the mind is a phenomenon of an intellectual character, constituting the thinking principle of man. Mind can be resolved into nothing more fundemental than itself. Mind is simple and homogeneous, having functional complexities in its activity and relationship to matter. We may know the mind's capabilities, but as to its essence, we know not any more than what matter is in its essence. We will deal, therefore, not with the primal principle of all, but examine the known laws which govern mind in its physical activity and relationship to health.

The Function of the Brain! In the first place the brain is the organ through which the mind is manifest on the physical plane of action. The brain performs a two-fold function. The first is of a voluntary character, and the other is involuntary. When the mind controls the brain's action, it may be said to be voluntary; for now the will is the governing power. The mind can only reach or manage the voluntary department. The involuntary cannot be brought absolutely under control or we might be enabled to stop the heart's action by simple exercise of our will. Hence, in the second place the brain and nerves have a function which is purely of a physical or organic character, called

the involuntary, and this is performed without the aid of the will. The sensation produced by touch or contact is purely an organic action; but to determine the kind of thing or object touched, is, *per se* a mental or intellectual operation.

Does the Brain Think? No; the brain, nerves and ganglionic centers are organs of the mind and do not think. The mind plays on them as the musician on a musical instrument. Maudsley observes that there is a mental and physical organization, and that the hemispherical centers of the brain are organs of the mind. The mind is doubtless closely related to matter; but its function is higher; far removed from the common properties of the corporeal, which now takes us into the plane of ideas. The late philosophy of Carpenter and others who claim that unconscious cerebration is the only source of mental action, is most successfully refuted when the facts are known. A. Wilfred Hall speaks of the thinking principle as an incorporeal entity. It must be that the intellectual is an *ego principle*, beyond a mere mode of molecular motion or change of position of the brain, or else all is hushed in eternal silence at death.

Does the Mind Grow? It grows with the child. We all well know the child's mind is not what it is at maturity. However, ideas and principles do not grow, that is, they do not begin with the organization. The organic is susceptible of culture. By training, the intellectual becomes related to it, and we think, apparently, through the physical, but it is by the incorporeal that ideas are collected and the organic body becomes a mere slave to them. What we call mind, then,

is a growth in the sense of a constant training of the physical brain, not that it may secrete thought, but that the mind may simply have thereby, better control of it. Our whole life, from the cradle to the grave, is a constant process of subjugation of the grosser part of us—the body—that the intellectual or thinking man may be enabled, the better, day by day, to rise in the growth of mental wealth.

Is Mind Matter?

There must be some analogy of the substances which compose the mind and the *aura* of the gray matter of the brain or how could the mind obtain control of the brain. The brain is the *media* of nerve action, sensation, and the only source of conscious impressions when in contact with physical things. Now may not the mind be a substance of such highly sublimated and refined material that it is beyond our means of examination; and may it not also be that the mind is the *media* for ideas to pass into the lower strata of matter and there assume phenomenal control? It seems that this *mental man* is an organization analogus to the physical man. This man of ponderable material is endowed with the physical energy, called vital force; the mental man is endowed with imponderable material and furnishes what may be called mental energy or intellectual force. When all is in good working order, and when all these forces combine and form a unit, then man has power beyond our present means of knowing.

There can be no doubt as to a bodily sense which is capable only of examining external physical things. This sense is divisible into the usual subdivisions of the five or more senses. Then there is another which might be called conception, which is an external

sense to the mind, but internal, so to speak, to the body. The mental man is divisible primarily into the *philosophic* and *social* powers. Whatever other attributes we possess are nothing more than subdivisions of the philosophic and social natures.

Ideas are representations like circumstances or phenomena. Primarily an idea is objective. If, however, any transformation takes place it is conveyed by the mental sense—conception—to the subjective, where ideas are fertilized, which is legitimately the work of the philosophical departments. It is here where ideas are compounded, and when a logical point has been reached it may be reflected again upon the gray matter of the brain, and we have what is called mental phenomena. I will only add, that in these higher departments of the human mind, we pass beyond the corporeal of matter which makes up the mundane world.

The Controlling Principle, MIND OR BODY? This has long been a disputed question. But there can be scarcely a dissenting voice, now that we know the intellectual to be a force far superior to matter. When mind steps out, the mere material moves at random, governed only by laws of affinity. The mind then, is absolute. We do not deny, however, that organic conditions have much to do in the manifestation of the thinking powers. Mind must have a medium for its corporeal operations, and in exact ratio as the organic is trained and fitted, the ideal becomes more and more prolific in the culmination of eternal principles in the receptive mold of the dust.

Mind a Force! Mental impulse gives energy beyond the inherent bodily powers. It is by a determined will that an extra amount of strength is

imparted to the body. Though temporary in their effects, still the fact proves that the mental energies are analogous to the physical. A current of electricity applied to a bar of iron increases the power of cohesion, and in every way the iron is stronger while thus charged. A person during a fit of anger or under great mental excitement, sometimes becomes almost super-human in strength. The insane often furnish examples of great strength, where the body is very weak and emaciated. At the time of the great Chicago fire, a lady, an invalid for several years, became so excited that she rose, packed her Saratoga trunk, carried it down one flight of stairs and pulled it along the street a block or more, to a place of safety. It was afterward learned that the weight of the trunk was such that it required two men to lift it into a wagon.

In the face of facts which are demonstrable, there can be no doubt as to the mental force imparted to the body in addition to that which is simply the force produced by organic life.

Conditions! The mind is subject to conditions. A gross body will not permit the activity of a highly refined mind. Physical culture and organic refinement lay the foundation for a lofty mental manifestation. As a rule we will find a groveling mind housed in a depraved body. Other conditions affect the mind, such as surrounding circumstances, the objective as well as the subjective, and the means employed in the education of the mind, in reference especially to the sciences.

"*It is the mind that makes the body rich!*"

To have a sound mind you must have a sound body. "*Nature to each allots his proper sphere.*"

Effects of Food! Food so-called, furnishes material which is digested in the body, and out of which the brain, nerves, and every tissue are made by the organizing forces of life. This being a physiological fact, it becomes then, an important matter to know how to select the proper kind of food, as the food has much to do in building up a good body. Persons who feed on coarse animal diet or even vegetables of a low order, cannot be otherwise than affected by it. This is exemplified in animals which are scavengers. The vulture that lives on the decaying carcass of animals, never sings, while the birds which live on cereals make the welkin ring with their song. The cannibal man in his miserable hut never has a thought beyond the corporeal sense.

Mental Food! Bodily culture gives grace, beauty and proficiency to every attribute with which the being is endowed physically. The same may be said of the mind. The mind has to learn how to manage the body. Impressions sent to the mind might be called mental food, and not unlike the body, if the impressions are good the mind will be healthy, strong and capable of performing well its part in life. We may by exercising our judgment and reason, become experts in selecting the better ideas and remember only that which is conducive to our welfare and happiness.

Effect of Mental Culture! If by a judicious course of training the body may be made better, then may not the mind also be improved? The truth is that by a careful mental training, all conditions are made better. Physical culture is indispensable to a good, healthy and beautiful body. But if at the same

time, the mind receives attention, and we thus educate both body and mind in everything important to this life, and the life beyond, then we will have a great mind in a great body. To bring about great results in our endeavors to educate the mind, we must take advantage of circumstances and make surrounding conditions equal to the object desired to be reached. Suppose we wish to bridge a great river, we must to succeed well, make great preparation, and when all is ready the superstructure is easily placed, and the scaffolding may now be removed, and the idea, the objective point, stands before us in bold relief. Training of the mind will require similar proceedings, and if we persevere and obey correct laws, we will succeed in rearing a beautiful mental structure which will live in "that house not made with hands, eternal in the heavens."

Source of Mental Action! As the mind is not capable of independent action, there must be a source of its activity outside of itself. The brain is set into motion by contact of its nerves, and by the correlation of other organs of vitality. The mind is manifest, only through the physical organ—the brain. The body is subservient to it in all its departments. In its action, the mind is dependent upon the faculty of conception and perception of the objective, the subjective and ideal realms. When the mind uses the brain, it may be said to be a physical force. It is here that many have been led to assume that the brain's function is to secrete thought, as the office of the liver is to secrete bile. I would ask, can the brain secrete the idea of a horse, a bird, a flower or a man? Ideas exist

outside of the brain or the mind. It is by contact of the external sense that impressions are conveyed to the cerebral centers, and we have an *unconscious cerebration* which results in reflex action. This is nothing more than a physical instinct, acquired by long experience or use, and does not develop into an idea in the physical brain. The mind must perceive and apply its means of discernment and compare one thing with another, and an idea is conceived. Impressions upon the brain, then, do not stop here, but go beyond, that is, they are conveyed to man's internal sense. After the idea has matured, it may be reflected again upon the brain, and by means of the cerebro-spinal systems of nerves, the body moves according to the impressions made by the idea. This last action of the mind when directing the brain is called a mental phenomena. The physical sense, the objective, the subjective and ideal realms are the immediate sources of the mind's action.

Memory! There can be no question, as to a higher principle in man, than simply the molecular action of the physical. It is a physiological fact that when a molecule has expended its force it is no more. Then what is it that registers the idea, and recalls it years after the body that conveyed the first impression has been *metamorphosed?* Can it be scientifically maintained that the molecule is endowed with a philosophical and social nature? No; these exist in the realm of Genii. Memory is a faculty *per se* of the *ego*, the non-corporeal man—an inner sense. The automatic action of the spine, and the ganglionic centers are nothing more than a *nerve sense* and these cannot re-call impressions without the means of contact which gave rise to

the first feeling. The mind can do this without the original circumstance being reproduced in reality.

The Primary Cell! All physical life evolves from a cell. The primary cell is formed out of a homœgenous mass called the plastema. The life forces that actuate the primary cell formation are light, heat, oxygen, water and albumen, as a base. These combine and form electricity and magnetism as forms of motion and force, and finally life, which is simply another, and more subtle form of motion. The life-giving forces in the formation of the primary cell are the same in the plant, the flower, the tree, the bird, the lamb, the lion, the horse, the dog or the man. The ultimate object of cell growth is the formation of a body and this is accomplished by a process of a simple cell *aggregation*. It is at this point we pass out of the physical and go in upon the plane or realm of Genii. Ideas are not furished by the simple aggregation of cells. It is a *Genii principle* that directs the course of the cell. *Life is a shuttle that weaves the web, the Genii the weavers who plan.*

> "Life's but a means unto an end, that end
> Beginning means, and end to all things—God."

> "Life's but a walking shadow, a poor player,
> That struts and frets his hour upon the stage,
> And then is heard no more."

The Supreme Mental Department, HOW IT MAY BE REACHED. To reach the higher departments of the mind, the channels which furnish food for thought must be well understood. The *brain* feels, but does not think. The nerves when in contact with anything, will convey a pleasing or unpleasant sensation to the brain, as the case may be. For example, the touch of a hot iron or a piece of ice will make two distinct impres-

sions on the brain; but neither the brain, ganglionic centers nor the nerves decide the differential idea of hot and cold. The nerves in their reflex action, will perform their function without the help of thought. If, however, they fail in this, then the mind may be called into requisition and the thinking man now steps in and begins to philosophize how to use means to relieve the nerves. The brain and nerves are automatic in their action. It is the rational principle that applies the healing salve—that will bind up a broken limb. The brain does not say, if this is unpleasant, try another. It will get away from the unpleasant, and pursue the more enjoyable. So will the frog, with the hemisphere of the brain taken out, jump away, if its leg be pricked with a pin. We reach then the higher departments, the realms of thought, through the external sense, and by means capable of arousing the mind to activity.

Mental Function!

In the study of the mind, we are constantly passing from the simple to the complex. The suggestive power, the intuition, the philosophical, and the power to reason from cause to effect, or *vice versa*, are some of the attributes of mentality.

In all of the intellectual transactions of life, we are governed by circumstances and by antecedent experience. All of our surroundings affect us, and we must learn how to overcome any unpleasant or injurious results, and as much as possible entertain the right.

These are the starting points in strengthening and educating the mental functions. Everything in nature contributes to the mind, that we may have something about which to think.

It has been observed by eminent thinkers that to educate well a mind to greatness is to make its surroundings and conditions of a character having that tendency. Again, a good body is a starting point for a good mind. There is nothing great on earth but man, and there is nothing great in man but mind. The body, without mind, would sink into nothingness.

Method! There is perhaps nothing that will elevate the mind so much as method. "Order is heaven's first law." A muscle may be made strong by a careful training. Exercise and rest is as necessary as food itself is, to make the body strong. So the mind. No one should force the mind *too far* in its exercise. When you begin to feel tired, rest until you have natural desire again to study. If our lives were divided in a more methodical manner, having a certain number of hours for each thing or study, it would be better for all. Let us divide the day into three parts. Eight hours for work, eight hours for rest and sleep, and eight hours for mental recreation, study and training of our minds in literature and the sciences. Every individual is interested in the improvement of the mind. The rich, the poor, the merchant, the mechanic, the professional, are alike on the stage of life, and if all minds could be made to see the wealth that comes to us by proper mental culture, solid happiness could be enjoyed by all. We would add here, that in the proper culture of the mind, one thing would be well to remember, not to pass too quickly from one study to another. To change before you become perfect master of the subject, is very injurious. A mind well stored belongs to one who "does well that which is worth doing at all." A great

author once said, "beware of the man of one book." Better study one author well, than a dozen only partially. For ages men had seen apples fall from trees, but not until the methodical mind of a Newton came into existence was it known that a great law of nature underlay it all. Columbus could never have reached the Western Continent had it not been for the fact that, whatever he undertook to do from a boy, was done in a systematic manner. Men and women are not all alike gifted, but there are none who may not vastly improve by doing everything by method.

Nature to all, gives cheer of heart;
If from her laws we ne'er depart.

Object in Life! To succeed well the object should always be good. Those who seek to defraud their fellows never have a mind worthy of emulation. The mind to be strong, must be harmonious, or at least at peace with itself. The man or woman may labor even to excess in his vocation if there is a deep and honest desire to do good, the strength of mind and body will keep up better than if a cold selfish heart prompted the endeavor. The man truly in love, will have an easy task, though his day's work may be hard, if he is assured that when the day's work is done, another heart, all warm, is ready to welcome him to the fireside where all is peace and happiness; not so where all is dark and cold, and life is vicarious.

Self-improvement may also largely be increased by self-respect. Emulate great minds. Habits of life not conducive to a healthy mind should immediately be reformed. No truly great mind was ever housed in a

body whose brain has been blackened by tobacco smoke, or hardened by intoxicating drink.

There are those who have a morbid desire to succeed in certain professions, and yet by nature they are not fitted for them. They have aspiration sometimes amounting to monomania. We have known such to labor day and night, until the brain became deranged from disease, and discord reigned supreme.

The Faculties of the Mind! By the faculties we mean the powers of the mind or capabilities. The mind in all its departments is not unlike the body in reference to the fundamental law of health. When all the organs and functions of the body are in perfect accord, the body is said to be in perfect health. Any disarrangement is disease, in exact ratio as the discord prevails. Though other parts may be strong, if there is a lack of muscular tonicity there is an unbalanced condition among the organs of life and this predisposes to disease. The condition of the mind and body are analogous. To have a healthy, strong, and fertile mind, not only the faculty that is used the most in whatever our vocation may be should be well trained, but all of our special work will be made better if the other faculties are also strong, for now they become efficient as collateral helps. The functional operations of the mind, like the organic, require use or exercise, and at proper intervals rest. By a persistent and careful training in many different directions, all the powers of the mind may become strong and proficient. Harmony is the law of health. Discord is disease. If all man's capabilities are brought then, into use in divers directions, the mind will become *well balanced.* This

we would call a good mind. This is not impossible for any or all persons, and they may still give a special study to that which is to make life a success.

For example, a person may be obliged to give ten hours hard labor each day to the ordinary pursuits by which they make a subsistence. And when the day's work is done, they think that they are too tired for anything else. Now it is a fact, that while you are resting the body, you may, at the same time, employ the mind with something different from that which has engaged the attention during the day, and in so doing, you rest both the body and mind. Employ this time, not merely in reading or glancing over light literature, for this is often injurious; but in the study of some solid subject, such as any branch of Science, Literature, Art, Astronomy, Natural Philosophy, Natural History, Geology, Human Physiology, and above all things, select your books from among the best modern standard authors.

The student cannot safely pursue a profound course of hard study longer than three hours a day, without a change of exercise, especially if the body is not good, strong and healthy. To make the greatest proficiency as a student of the professions and sciences, one should have some out-door employment, nearly the same number of hours each day that you spend at hard study. The burning of midnight oil has never been a help to any man or woman. Rob yourself of sleep, and you rob yourself of health; this will rob you of your money, and you are in danger of becoming a pauper in health, a pauper in money, and a pauper in mental wealth.*

*SLEEP, ITS IMPORTANCE.—There is no fact more clearly established in physiology of man than this; that the brain expends its energies

An overworked brain is as injurious as an underworked brain. The indolent who loiter about, not knowing what to do with themselves, are short-lived. More than that, they do not think, and of course their minds are almost a blank. It is sad to think of the end of Hugh Miller. If he had spent five hours a day in study, in place of fifteen and eighteen, he would have lived fifteen years longer, and been a better man. A brilliant preacher in a lunatic asylum was asked by a curious visitor: "What brought you here?" "What will never bring you here," was the sharp reply. "And what is that?" asked the visitor. "An over-wrought brain," replied the lunatic. Every person should habituate himself to think and study in a systematic manner for a given length of time each day, and by this means become strong and proficient in all your undertakings. But a lack of use, or excesses, make the

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and itself during the hours of wakefullness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers; this leads to insanity.

Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death first become insane; the brain is not nourished, and they cannot sleep. Crazy persons are poor sleepers, while good sleepers seldom become crazy. The practical inferences are these:

1st. Those who think most, who do most brain work, require most sleep.

2nd. That time saved from necessary sleep is infallibly destructive to mind, body and estate.

3d. Give yourself, your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular, early hour, and to rise in the morning, at a stated hour, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.

This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself: great nature will never fail to write it out to the observer under the regulations just given.—[British Medical Review.]

thinking powers sluggish and liable to bring on disease of the brain, and this would be insanity. See that your body is well balanced in all its vital departments, and also, balance up all the faculties of the mind, that there is no discord between the mental powers and the body, and you will have a good healthy mind, in a good healthy body.

Selection and Meditation! To acquire knowledge rapidly, so we can say that it is our own, we must form a habit of recalling impressions at our pleasure. To accomplish this in the best manner is to give from a half hour to one hour each day to silent meditation. Think over all those points you wish to remember, until the faculty of memory is thoroughly impressed, and can recall at any time that which may be of benefit to you or your fellows. Study the law of selection. What we call a mind well stored with knowledge, is made so by a judicious selection of ideas. We have said that the body grows by a process of cell aggregation; now the mind grows and becomes proficient by a process of aggregation of ideas. If this is true, it behooves all to carefully study those things, and try to retain those impressions which will feed, as it were, our higher nature, and all of those faculties especially whose office it is to administer to man's intellectual wants. Then whatever brings true happiness to our hearts, will contribute to a compentency of the mind and in all of our relationships we are as nature intended us to be. Mankind, then, have the right to use every means to acquire a correct knowledge of everything, and accumulate as much mental wealth as possible. In this we have greater enjoyments than in the

physical wealth that we may possess, for reason that the mental wealth goes with us beyond the goal, and the wealth in the shape of lands, dollars and cents remains behind.

Finally! Long rest or disuse of the mind in a practical way, is injurious, or if any of the faculties have had long rest or are never called into activity, this is liable to deform the mind. Especially those faculties which have never been called into use will be a source of deformity to the mind the same as when the body is deprived of a limb or any of its organic attributes. Suppose a person wholly deprived of the means by which to acquire a knowledge of the fine arts, music, or principles of mechanics or any branch of education, would it not be a rational conclusion that here we will find an unbalanced mind.* A universal growth of the mind in all of its attributes we believe to be the design of all na-

*FROM THE AUTHOR'S WORK ON CRIME AND THE LAW, page 350.—A well balanced human character is more to be desired than almost any other earthly treasure. We have never met a faultless human being. We have met many who were very faulty. As now constituted, we find men irregular, peculiar, odd, and angular. One is destitute of the faculty of Color, and can not distinguish between different shades and tints. Another, lacking the faculty of Tune, discovers no harmony in music. Another, deficient in the social affections, feels no attraction toward the other sex, becomes a recluse, and lives and dies a poor warped, partially developed man. So also those who indulge any of the faculties or propensities in excess become lop-sided in mind. Take the gourmand or the sensualist who lives to eat, drink, smoke, or otherwise indulge a perverted appetite. He is not well balanced; he is sick, diseased. Put him on a simple, healthful diet, without stimulants, condiments, or narcotics, and he would soon exhibit symptoms akin to "delirium tremens." Is not he a warped or an inharmonious man? Consider our criminal classes. How far from balanced they are! Given over to an evil spirit, their whole tendency is down, down, DOWN. And the longer they continue in their course the more deformed in character and in organization they become.

Dear reader, our hope is in this: we can improve. By right living we can bring all the propensities into subjection to intellect and moral sentiment.—[Herald of Gospel Liberty.]

ture. To learn our wants is a study and to "know ourselves" we must first know our wants, then we may delve into the complexities of our surroundings in search of means by which we may supply those wants. Then to follow out the first law of nature, "To thine own self be true," we have a right to use every policy, tact and means by which we may honestly supply all of our wants.

We must not fail to take a sort of general inventory of our own abilities before we enter upon great undertakings. Personal adaptation to the various vocations, is as much a study as mind itself.

Again we must not pass by in an easy way, ideality, sublimity, the humorous, the social, in a word, the philosophy of human life in all its stages and stations will open out channels for thought which under genial conditions may ripen into everlasting happiness. Moderation is also a law. Do not carry matters of life beyond the point of physiological limits. Everything that we do should be moderate. Then there is not much danger of discord, so long as we follow this law.

We may have reached far into years of maturity before we discover that we have neglected some of our faculties or capabilities, and we may think it not worth our attention to begin to cultivate those that lost so much time. But not withstanding, "the busy rotations" of every-day life and the many responsibilities should not detain us too long. Even at a great age we may go back and give a helping hand to weak or strayed faculties, and thus bring forward that which belongs to ourselves. You may say:

"It is too late! Ah, nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Œdipus, and Simonides
Bore off the prize or verse from his compeers,
When each had numbered more than fourscore years,
And Theophrastus, at four score and ten,
Had but begun his Characters of Men.
Chaucer, at Woodstock with the nightingales,
At sixty wrote the Canterbury Tales;
Goethe at Weimar, toiling to the last,
Completed Faust when eighty years were past."

If then it is not too late, and since it is so necessary that all that belongs to us should be with us in order to be a whole being, we should not hesitate to cultivate, and go back even to the primary branches of education, if it be necessary in order to reach the grand objective point of life. Those who are fortunate in their training from youth up, and those who have grown up on the principles and lines of thought mapped out in this brief discourse, are like those who never have formed incorrect habits of life, for these require not reformation. If first nature is cultivated and every precaution is taken to prevent the formation of a second nature, then our growth is like a plant in a fertile soil with favorable surroundings, which matures in grandeur and usefulness.

'Tis the wondrous workings of the mind,
That surpass all wisdom of mankind.

The thinking man becomes strong, deep and wise,
And solves that mystery which around him lies.

The eye may see the objects here below,
But t'is by stirring thoughts that mind must grow.

The ear may catch the sweet slight sounds around,
But mind will teach where harmonies abound.

There is an outer sense and one of soul,
That inner sense will oft embrace the whole.

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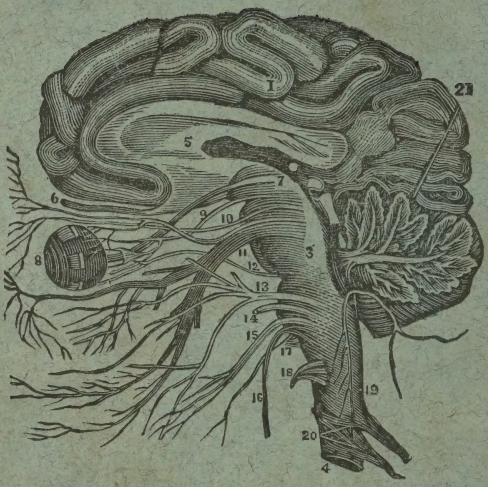

THE HUMAN BRAIN AND ITS NERVES.